

Hell/Hellfire [Jahannam] –

Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a **Jahannami. ...”**

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[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

[02] Allah of the Qur'an created “many” beings [mankind and jinn] **for** Hell:

Surah 7:179 (al-Hilali-Khan translation) -

“... And **surely, We have created many of the jinn and mankind for Hell.** They have hearts wherewith they understand not, and they have eyes wherewith they see not, and

they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ...”

Surah 11:118-119 (al-Hilali-Khan translation) -

“... [v.118] And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree. [v.119] Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His saying): “**Surely, I shall fill Hell with jinn and men all together.**” ...”

Surah 32:11,13-14 (al-Hilali-Khan translation) -

“... [v.11] Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” [v.13] And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that **I will fill Hell with jinn and mankind together.** [v.14] Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do. ...”

[02A] Murderer and murdered, are going to hell:

Sahih al-Bukhari, Volume 1, Book 2, Number 30 -

“... Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for **I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.'** I said, 'O Allah's Apostle! It is all right for the murderer but what about the murdered one?' Allah's Apostle replied, “**He surely had the intention to kill his companion.**” ...”

[03] Islamic hell/hell fire is eternally tormenting, endless suffering, never ending, never lightened, and an ever increase of pain:

Surah 2:81 (al-Hilali-Khan translation) -

“... Yes! Whosoever earns evil and his sin has surrounded him, **they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.** ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). **Neither will their torment be lightened**, nor will it be delayed or postponed (for a while). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were

(some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. **[v.56]** Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall **burn them in Fire. As often as their skins are roasted through, We shall change them for other skins** that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Tafsir of al-Jalalayn on Surah 4:56 -

“... **[4:56]** Surely those who disbelieve in Our signs — We shall expose them, **We shall admit them, to a Fire, wherein they shall burn; as often as their skins are consumed, burnt, We shall replace them with other skins, restoring them to their initial unburnt state, that they may taste the chastisement, that they may suffer its severity.** Surely God is ever Mighty, nothing being beyond His power, Wise, in His creation. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... **[v.168]** Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). **[v.169]** Except the way of **Hell, to dwell therein forever; and this is ever easy for Allah.**[1] ...”

Surah 6:128 (al-Hilali-Khan translation) -

“... And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya' (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: **“The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will.** Certainly your Lord is All-Wise, All-Knowing.” ...”

Tafsir of al-Jalalayn of Surah 6:128 -

“... **[6:128]** And, mention, the day when He, God, shall gather them (yahshuruhum, may also read nahshuruhum, ‘We shall gather them’), that is, creatures, all together, and it will be said to them: ‘O assembly of jinn, you have garnered much of mankind’, by your misleading [them]. Then their friends, those who obeyed them, from among mankind will say, ‘Our Lord, we enjoyed one another, mankind enjoyed what the jinn adorned for them of passions, while the jinn [enjoyed] mankind’s obedience to them; but now we have arrived at the term which You have appointed for us’, that is, the Day of Resurrection — this [statement] expresses extreme regret on their part. He, exalted be He, will say, to them, by the tongues of the angels: **‘The Fire is your lodging, your abode, to abide therein’ — except what God wills, of those times when they will exit from it in order to drink boiling water, which is located outside it, as God, exalted be He, has said: Then they shall return to the Hell-fire [Q. 37:68]; according to Ibn ‘Abbās, this [proviso] pertains to those whom God knows will believe (mā, ‘what’, thus has the sense of man, ‘whom’).** Surely your

Lord is Wise, in His actions, Knowing, of His creatures. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be **the Fire of Hell to abide therein**. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, **the Fire of Hell; therein shall they abide**. It will suffice them. Allah has cursed them and **for them is the lasting torment**. ...”

Surah 9:95 (al-Hilali-Khan translation) -

“... They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and **Hell is their dwelling place** – a recompense for that which they used to earn. ...”

Surah 11:106 (al-Hilali-Khan translation) -

“... As for those who are **wretched, they will be in the Fire, sighing in a high and low tone**. ...”

Tafsir of al-Jalalayn on Surah 11:106-107 -

“... [11:106] As for those who are **damned**, according to God's [prior] knowledge, **they will be in the Fire; their lot therein will be wailing, which is a loud sound, and sighing, which is a faint sound**; [11:107] abiding therein **for as long as the heavens and the earth endure, that is, [for] the length of the duration of both in this world, except, other than, what your Lord may will, in the way of adding to the duration of these two, such that it [their abiding] becomes indefinite: meaning that they will abide therein forever. Truly your Lord is Doer of what He desires**. ...”

Surah 13:18 (al-Hilali-Khan translation) -

“... For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. **Their dwelling-place will be Hell**; and worst indeed is that place for rest.[2] ...”

Surah 14:16-17 (al-Hilali-Khan translation) -

“... [v.16] In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. [v.17] He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment. ...”

Tafsir of al-Jalalayn on Surah 14:16-17 -

“... [14:16] beyond him, that is, in front of him, is Hell, which he will enter, and he is given to drink, in it, of festering fluid — which is what issues out of the insides of the people of the Fire, mixed with pus and blood — [14:17] which he sips, gulping it repeatedly, because of its acridity, but can scarcely swallow, [scarcely] ingest because it is so foul and disgusting; and death, that is, those causes of it that necessarily bring it about, in the way of [different] types of chastisement, comes to him from every side, yet he cannot die; and still beyond him, after that chastisement, there is a harsh chastisement, a severe one, following on [from the previous one]. ...”

Surah 14:29-30 (al-Hilali-Khan translation) -

“... [v.29] Hell, in which they will burn, – and what an evil place to settle in! [v.30] And they set up rivals to Allah, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So enter the gates of Hell, to abide therein,[1] and indeed, what an evil abode will be for the arrogant.” ...”

Surah 17:8,10 (al-Hilali-Khan translation) -

“... [v.8] [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.” [v.10] And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ...”

Surah 17:97 (al-Hilali-Khan translation) -

“... And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides him, and We shall gather them together on the Day of Resurrection on their faces,[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. ...”

Surah 18:29 (al-Hilali-Khan translation) -

“... And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), **a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)! ...”**

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared **Hell as an entertainment for the disbelievers** (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 20:74 (al-Hilali-Khan translation) -

“... Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] **reward, and more lasting** (as regards punishment in comparison to your punishment).” ...”

Surah 22:19-22 (al-Hilali-Khan translation) -

“... [v.19] These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, **garments of fire will be cut out for them, boiling water will be poured down over their heads.** [v.20] **With it will melt (or vanish away) what is within their bellies, as well as (their) skins.** [v.21] **And for them are hooked rods of iron (to punish them).** [v.22] **Every time they seek to get away therefrom, from anguish, they will be drive back therein, and (it will be) said to them: “Taste the torment of burning!”...**”

Surah 23:102-108 (al-Hilali-Khan translation) -

“... [v.102] Then, those whose scales (of good deeds) are heavy, they are the successful. [v.103] And those whose scales (of good deeds) are light, they are those who lose their own selves, **in Hell will they abide.** [v.104] **The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).** [v.105] “Were not My Verses (this Qur'an) recited to you, and then you used to deny them?” [v.106] They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.” [v.107] **“Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust and wrong-doers).”** [v.108] **He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!” ...”**

Surah 25:11-15 (al-Hilali-Khan translation) -

“... [v.11] Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, **We have prepared a flaming Fire (i.e. Hell).** [v.12] **When it (Hell) sees them from a far place, they will hear its raging and its roaring.** [v.13] **And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.** [v.14] **Exclaim not today for one destruction, but exclaim for many destructions.** [v.15] Say: (O Muhammad) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqun (the pious – See V.2:2)?” It will be theirs as a reward and as a final destination. ...”

Surah 25:65-66,69 (al-Hilali-Khan translation) -

“... [v.65] And those who say: “Our Lord! Avert from us the torment of **Hell. Verily its torment is ever an inseparable, permanent punishment.**” [v.66] **Evil indeed it (Hell) is as an abode and as a place to rest in.** [v.69] **The torment will be doubled** to him on the Day of Resurrection, and **he will abide therein in disgrace.** ...”

Surah 32:20-21 (al-Hilali-Khan translation) -

“... [v.20] **And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.”** [v.21] And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be **the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.** Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Tafsir of al-Jalalayn on Surah 35:36 -

“... [35:36] And as **for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, through death, so that they may die, and find rest, nor will any [aspect] of its chastisement be lightened for them, [not even for] a single moment.** In this way, in the way that We requite these, We requite every ingrate, [every] disbeliever (read yujzā kullu kafūrin, ‘every ingrate is [so] requited’; or najzā kulla kafūrin, ‘[so] We requite every ingrate’). ...”

Surah 40:41-49,52 (al-Hilali-Khan translation) -

“... [v.41] “And O my people! How is it that I call you to salvation while you call me to the Fire! [v.42] “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! [v.43] “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allah's set limits): **they shall be the dwellers of the Fire!** [v.44] “And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.” [v.45] So Allah save him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. [v.46] **The Fire, they are exposed to it, morning and afternoon.** And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [v.47] And, when **they will dispute in the Fire**, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?” [v.48] Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!” [v.49] And **those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!”** ... [v.52] The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ...”

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] **Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.** [v.75] **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] **And they will cry: “O Malik (Keeper of Hell)! Let you Lord make an end of us.” He will say: “Verily, you shall abide forever.”** ...”

Surah 72:22-23 (al-Hilali-Khan translation) -

“... [v.22] Say (O Muhammad): “None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him. [v.23] “(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, **for him is the Fire of Hell, he shall dwell therein forever.**”[2] ...”

Tafsir of al-Jalalayn on Surah 72:23 -

“... [43:77] And **they will call out, ‘O Mālik — the [name of the] Keeper of the Fire — let your Lord finish us off!', let Him make us die. He will say, after [the passing of] a thousand years, ‘You will surely remain!', you will remain in the chastisement forever.** ...”

Surah 78:21-25,30 (al-Hilali-Khan translation) -

“... [v.21] Truly, Hell is a place of ambush. [v.22] **A dwelling place** for the Taghun

(those who transgress the boundary limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals), [v.23] **They will abide therein for ages** [v.24] **Nothing cool shall they taste therein, nor any drink.** [v.25] **Except boiling water, and dirty wound discharges –** [v.30] **So taste you (the results of your evil actions). No increase shall We give you, except in torment. ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 552 -

“... Narrated Ibn 'Umar: **The Prophet; said**, “The people of Paradise will enter Paradise, and **the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore!** And O people of Paradise! No death (anymore) but Eternity.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 553 -

“... Narrated Abu Huraira: **The Prophet said**, “It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and **to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!'** ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 556 -

“... Narrated Ibn 'Umar: Allah's Apostle said, “When the people of Paradise have entered Paradise and **the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire** and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! **O people of the Fire, no more death!** 'So the people of Paradise will have happiness added to their previous happiness, **and the people of the Fire will have sorrow added to their previous sorrow.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 566 -

“... Narrated An-Nu'man: **I heard the Prophet saying**, “**The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 567 -

“... Narrated An-Nu'man bin Bashir: **I heard the Prophet saying**, “**The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.**” ...”

[03A] The Scriptural [KJB] Fire, instead:

Additionally, it is the Righteous who will eternally dwell with God, who is “**a Spirit**” [John 4:24 KJB], and “**the Holy Spirit**” the fullness of “**fire**” [Acts 2:3; Revelation 1:4;

4:5 KJB], who “**baptize[s]**” with “**fire**” [Matthew 3:11; Mark 9:49; Luke 3:16 KJB], thus we will dwell with “**everlasting burnings**” [Isaiah 33:14 KJB], for God is a “**consuming fire**” [to sin and of “**Love**”] [Deuteronomy 4:24, 9:3; Hebrews 12:29; 1 John 4:8,16 KJB] and a “**fire goeth before Him**” [Psalms 97:3 KJB] which “**shall devour before Him**” [Psalms 50:3 KJB] and “**he burned against Jacob like a flaming fire**” [Lamentations 2:3 KJB], and for those whom He loves He is a “**wall of fire round about**” [Zechariah 2:5 KJB] and His “**ministers a flame of fire**” [Psalms 104:4; Hebrews 1:7 KJB] and His “**tongue as a devouring fire**” [Isaiah 30:7 KJB] His speech “**fire**” [2 Samuel 22:9; Psalms 18:8; Jeremiah 20:9; Acts 2:3; 2 Thessalonians 2:8 KJB], His “**eyes ... as a flame of fire**” [Revelation 1:14, 2:18, 19:12 KJB], His “**face as the sun**” and His “**feet a pillar of fire**” [Matthew 17:2; 2 Corinthians 4:6; Revelation 1:15, 2:18, 10:1 KJB], for He is a “**refiners fire**” [Malachi 3:2 KJB] having a “**throne of fire**” [Psalms 89:36; Daniel 7:9; Ezekiel 1:26-28; Revelation 4:5 KJB], His Ten Commandments a “**Fiery Law**” [Deuteronomy 33:2; Ezekiel 28:14,16 KJB] and it is they who have the victory over sin who stand upon the sea of glass mingled with fire [Revelation 15:2 KJB], and will be as the burning bush which was not consumed [Exodus 3:3 KJB], for He is “**Light**”, even the Light of all.

However, the wicked are never immortal, for they are to be burnt up into smoke and ashes at the meeting out of Judgment, they are perished forever; **Job 20:26,29, 31:2-3; Psalms 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Ezekiel 18:4, 18:20; Isaiah 13:9, 66:17,24; Nahum 1:10; Obadiah 1:16; Zephaniah 1:2-3; Matthew 10:28; John 3:16; Romans 6:23; Hebrews 6:8; James 1:15; 2 Peter 3:10; Revelation 20:9, 21:4 KJB.**

God is a consuming fire, to sinners, but to the righteous, a great and precious light:

Deuteronomy 4:24 KJB - For **the LORD thy God is a consuming fire**, even a jealous God.

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God is he which goeth over before thee; as a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Hebrews 12:29 KJB - For **our God is a consuming fire**.

Deuteronomy 5:22 KJB - **These words the LORD spake** unto all your assembly in the mount **out of the midst of the fire**, of the cloud, and of the thick darkness, **with a great voice: and he added no more**. And he wrote them in **two tables of stone**, and delivered them unto me.

Exodus 14:20 KJB - And it came between the camp of the Egyptians and **the camp of Israel**; and it was a cloud and darkness to them, but **it gave light by night to these**: so that the one came not near the other all the night.

Exodus 13:21 KJB - And **the LORD went before them** by day in a pillar of a cloud, to lead them the way; and **by night in a pillar of fire, to give them light**; to go by day and

night:

Psalms 105:39 KJB - He spread a cloud for a covering; and **fire to give light in the night.**

Psalms 97:3 KJB - **A fire goeth before him, and burneth up his enemies** round about.

Isaiah 47:14 KJB - Behold, **they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.**

Isaiah 66:15 KJB - For, behold, **the LORD will come with fire**, and with his chariots like a whirlwind, to render his anger with fury, and **his rebuke with flames of fire.**

Malachi 3:2 KJB - But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire**, and like fullers' soap:

God's eyes are a flame of fire:

Revelation 1:14 KJB - His head and his hairs were white like wool, as white as snow; and **his eyes were as a flame of fire;**

Revelation 2:18 KJB - And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath **his eyes like unto a flame of fire**, and his feet are like fine brass;

Revelation 19:12 KJB - **His eyes were as a flame of fire**, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

God's face as the sun, and His feet a pillar of fire:

Revelation 10:1 KJB - And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and **his face was as it were the sun**, and **his feet as pillars of fire:**

The Holy Spirit, the fullness of Fire:

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God.**

Who Baptizes with Fire:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:**

Mark 9:49 KJB - For **every one shall be salted with fire**, and every sacrifice shall be salted with salt.

Luke 3:16 KJB - John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire:**

God's Word is a flaming purifying fire:

2 Samuel 22:9 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Psalms 18:8 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Jeremiah 20:9 KJB - Then I said, I will not make mention of him, nor speak any more in his name. But **his word was in mine heart as a burning fire shut up in my bones**, and I was weary with forbearing, and I could not stay.

Acts 2:3 KJB - And there appeared unto them **cloven tongues like as of fire**, and it sat upon each of them.

2 Thessalonians 2:8 KJB - And then shall that Wicked be revealed, whom **the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

God's Ten Commandments, a Fiery Law:

Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: **from his right hand went a fiery law for them.**

Ezekiel 28:14 KJB - Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast **walked up and down in the midst of the stones of fire.**

Ezekiel 28:16 KJB - By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane **out of the mountain of God:** and I will destroy thee, O covering cherub, **from the midst of the stones of fire.**

God is a wall of fire round about:

Zechariah 2:5 KJB - For I, saith **the LORD**, will be unto her **a wall of fire round about**, and will be the glory in the midst of her.

God ministers, angels, and men, are a flaming fire:

Psalms 104:4 KJB - Who maketh **his angels spirits; his ministers a flaming fire:**

Hebrews 1:7 KJB - And of the angels he saith, Who maketh **his angels spirits, and his**

ministers a flame of fire.

God's throne is a flame of fire:

Daniel 7:9 KJB - I beheld till the **thrones** were cast down, and **the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: **his throne was like the fiery flame, and his wheels as burning fire.**

Ezekiel 1:26 KJB - And above the firmament that was over their heads was **the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.**

Ezekiel 1:27 KJB - And I saw as the colour of amber, **as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.**

Ezekiel 1:28 KJB - **As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.** And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Psalms 89:36 KJB - His seed shall endure for ever, and **his throne as the sun before me.**

Who will dwell with the devouring fire, who among us shall dwell with everlasting burnings?

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;**

Isaiah 33:16 KJB - **He shall dwell on high:** his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

The righteous, shall be as the burning bush, which had God indwelling in the midst of it [Christ Jesus, in you the hope of Glory], but was not consumed, but shone with the Glory of God, and as the ground, mankind, being made of earth, is holy ground by the very presence of the LORD:

Exodus 3:2 KJB - And the angel of **the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, **the bush burned with fire, and the bush was not consumed.**

Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, **why the bush is not burnt.**

Exodus 3:4 KJB - And when **the LORD** saw that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here am I.

Exodus 3:5 KJB - And he said, Draw not nigh hither: put off thy shoes from off thy feet, for **the place whereon thou standest is holy ground**.

Exodus 3:6 KJB - Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.**

The righteous shall stand upon the sea of glass, mingled with fire:

Revelation 15:2 KJB - And I saw as it were **a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.**

Scriptural [KJB] Hellfire, is God's love, even for the wicked, who are to be totally consumed in it, that their suffering and wickedness and sin may be forever at an end, Amen and Amen:

Job 20:26 KJB - All darkness shall be hid in his secret places: **a fire not blown shall consume him**; it shall go ill with him that is left in his tabernacle.

Job 20:27 KJB - The heaven shall reveal his **iniquity**; and the earth shall rise up against him.

Job 20:28 KJB - **The increase of his house shall depart, and his goods shall flow away in the day of his wrath.**

Job 20:29 KJB - **This is the portion of a wicked man from God, and the heritage appointed unto him by God.**

Job 31:2 KJB - For **what portion** of God is there from above? and **what inheritance** of the Almighty from on high?

Job 31:3 KJB - **Is not destruction to the wicked?** and a strange punishment to the workers of iniquity?

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Psalms 9:17 KJB - **The wicked shall be turned into hell**, and all the nations that forget God.

Psalms 11:6 KJB - **Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.**

Psalms 21:9 KJB - **Thou shalt make them as a fiery oven** in the time of thine anger:

the LORD shall **swallow them up in his wrath, and the fire shall devour them.**

Psalms 37:10 KJB - For **yet a little while**, and **the wicked shall not be**: yea, thou shalt diligently consider **his place**, and **it shall not be**.

Psalms 37:20 KJB - But **the wicked shall perish**, and **the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.**

Psalms 37:28 KJB - For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but **the seed of the wicked shall be cut off.**

Psalms 37:38 KJB - But **the transgressors shall be destroyed together: the end of the wicked shall be cut off.**

Psalms 68:2 KJB - **As smoke is driven away**, so drive them away: **as wax melteth before the fire, so let the wicked perish** at the presence of God.

Psalms 69:28 KJB - **Let them be blotted out of the book of the living**, and not be written with the righteous.

Psalms 75:8 KJB - For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but **the dregs thereof, all the wicked of the earth shall wring them out, and drink them.**

Psalms 75:10 KJB - **All the horns of the wicked also will I cut off**; but the horns of the righteous shall be exalted.

Psalms 92:7 KJB - When **the wicked** spring as the grass, and when **all the workers of iniquity** do flourish; **it is that they shall be destroyed for ever:**

Psalms 92:9 KJB - For, lo, **thine enemies, O LORD, for, lo, thine enemies shall perish**; all the workers of iniquity shall be scattered.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more.** Bless thou the LORD, O my soul. Praise ye the LORD.

Psalms 106:18 KJB - And a fire was kindled in their company; **the flame burned up the wicked.**

Psalms 112:10 KJB - The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: **the desire of the wicked shall perish.**

Psalms 145:20 KJB - The LORD preserveth all them that love him: but **all the wicked will he destroy.**

Proverbs 2:22 KJB - But **the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.**

Proverbs 10:25 KJB - **As the whirlwind passeth, so is the wicked no more:** but the

righteous is an everlasting foundation.

Proverbs 10:28 KJB - The hope of the righteous shall be gladness: but **the expectation of the wicked shall perish.**

Proverbs 10:30 KJB - The righteous shall never be removed: but **the wicked shall not inhabit the earth.**

Proverbs 12:7 KJB - **The wicked are overthrown, and are not:** but the house of the righteous shall stand.

Proverbs 13:9 KJB - The light of the righteous rejoiceth: but **the lamp of the wicked shall be put out.**

Proverbs 14:11 KJB - **The house of the wicked shall be overthrown:** but the tabernacle of the upright shall flourish.

Proverbs 24:20 KJB - For there shall be **no reward to the evil man; the candle of the wicked shall be put out.**

Ezekiel 18:4 KJB - Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:20 KJB - **The soul that sinneth, it shall die.** The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and **the wickedness of the wicked shall be upon him.**

Isaiah 13:9 KJB - Behold, **the day of the LORD cometh,** cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it.**

Isaiah 66:16 KJB - For by fire and by his sword will the LORD **plead with all flesh:** and **the slain of the LORD shall be many.**

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, **shall be consumed together,** saith the LORD.

Isaiah 66:24 KJB - And they shall go forth, and **look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

Nah 1:10 KJB - For while they be folden together as thorns, and while they are drunken as drunkards, **they shall be devoured as stubble fully dry.**

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, **yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.**

Zephaniah 1:2 KJB - **I will utterly consume all things from off the land**, saith the LORD.

Zephaniah 1:3 KJB - **I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land**, saith the LORD.

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able **to destroy both soul and body in hell**.

John 3:15 KJB - That whosoever believeth in him should not **perish**, but have eternal life.

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Romans 6:23 KJB - **For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.

Hebrews 6:8 KJB - But **that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned**.

James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.

2 Peter 3:10 KJB - But the day of the Lord will come as a thief in the night; in the which **the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up**.

Revelation 20:9 KJB - And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them**.

Revelation 21:4 KJB - And God shall wipe away **all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[04] The Islamic hellfire is for all who do not submit to Islam (such as true Jews or True Christians), and for those who have turned away from it, opposed the “Allah” of the Qur'an and “His Messenger [Muhammad]”, or have refused to emigrate or march in Jihad with Muhammad:

Surah 3:12-13 (al-Hilali-Khan translation) -

“... [v.12] Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” [v.13] There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His

Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari) ...”

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:105-106,110 (al-Hilali-Khan translation) -

“... [v.105] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [v.106] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those who faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” [v.110] You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah;s Command). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Surah 4:97 (al-Hilali-Khan translation) -

“... Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination![1] ...”

Surah 4:115-116,121 (al-Hilali-Khan translation) -

“... [v.115] And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination![1] [v.116] Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever

sets up partners in worship with Allah, has indeed strayed far away. [v.121] The dwelling of such (people) is Hell, and they will find no way of escape from it. . . .”

Surah 4:140 (al-Hilali-Khan translation) -

“... And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. . . .”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.[1] . . .”

Surah 5:10 (al-Hilali-Khan translation) -

“... [v.10] And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-Fire. . . .”

Surah 5:86 (al-Hilali-Khan translation) -

“... But those who disbelieved and belied Our Ayat (proofs, evidences, verse, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. . . .”

Surah 6:30 (al-Hilali-Khan translation) -

“... If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” . . .”

Surah 7:18 (al-Hilali-Khan translation) -

“... (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” . . .”

Surah 7:38-53 (al-Hilali-Khan translation) -

“... [v.38] (Allah) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but

you know not.” [v.39] The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn. [v.40] Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists and sinners). [v.41] Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers). [v.42] But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. [v.43] And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.” [v.44] And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the Zalimun (polytheists and wrong-doers).” [v.45] Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter. [v.46] And between them will be a (barrier) screen and on Al-A'-raf[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salamun 'Alaikum” (Peace be on you), and at that time they (men on Al-A'-raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. [v.47] And when their eyes will be turned towards the dwellers of the Fire, they will say: “Out Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers).” [v.48] And the men of Al-A'-raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?” [v.49] Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” [v.50] And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allah has provided you with.” They will say: “Both (water and provision) Allah has forbidden to the disbelievers.” [v.51] “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations). [v.52] Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. [v.53] Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping

others besides Allah) has gone away from them. ...”

Surah 8:12-16 (al-Hilali-Khan translation) -

“... [v.12] (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”

[v.13] This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. [v.14] This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire. [v.15] O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. [v.16] And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! ...”

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

Surah 9:39 (al-Hilali-Khan translation) -

“... If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things. ...”

Surah 9:49 (al-Hilali-Khan translation) -

“... And among them is he who says: “Grant me leave (to be exempted from Jihad) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is the

extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment. ...”

Surah 9:73 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination. ...”

Surah 9:81 (al-Hilali-Khan translation) -

“... Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand! ...”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 18:106 (al-Hilali-Khan translation) -

“... “That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.” ...”

Surah 19:68-72,75 (al-Hilali-Khan translation) -

“... [v.68] So by you Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then, verily, We know best those who are most worthy of being burnt therein. [v.71] There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[2] [v.72] Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). [v.75] Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment

or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No. 19:73] ...”

Surah 21:98,100 (al-Hilali-Khan translation) -

“... [v.98] Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.[1] [v.100] Therein they will be breathing out with deep sighs and roaring and therein they will hear not.[2] ...”

Surah 25:19, 22-23 (al-Hilali-Khan translation) -

“... [v.19] Thus they (false gods – all deities other than Allah) will belie you (polytheists) regarding what you say (that they are gods besides Allah): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment. [v.22] On the Day they will see the angels – no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah, “(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations. See the footnote of V.2:193)]. [v.23] And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.” ...”

Surah 29:54-55 (al-Hilali-Khan translation) -

“... [v.54] They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. [v.55] On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.” ...”

Surah 29:68 (al-Hilali-Khan translation) -

“... And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?[2] ...”

Surah 30:16 (al-Hilali-Khan translation) -

“... And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lesson, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do

righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Surah 36:63 (al-Hilali-Khan translation) -

“... [v.63] This is Hell which you were promised! [v.64] Burn therein this Day, for that you used to disbelieve. ...”

Surah 38:85 (al-Hilali-Khan translation) -

“... That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.” ...”

Surah 39:32 (al-Hilali-Khan translation) -

“.. Then, who does more wrong than one who utters a lie against Allah, [1] and denies the truth [this Qur'an, the Prophet (Muhammad) and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ...”

Surah 39:60 (al-Hilali-Khan translation) -

“... And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers![1] [v.72] It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:60 (al-Hilali-Khan translation) -

“... And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” ...”

Surah 45:10-11 (al-Hilali-Khan translation) -

“... [v.10] In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allah. And theirs will be a great torment. [v.11] This

(Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment). ...”

Surah 48:6 (al-Hilali-Khan translation) -

“... And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun[2] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. ...”

Surah 50:24-26,30 (al-Hilali-Khan translation) -

“... [v.24] (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). [v.25] “Hinderer of good, transgressor, doubter, [v.26] “Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment.” [v.30] On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”[1] ...”

Surah 66:7-10 (al-Hilali-Khan translation) -

“... [v.7] (It will be said in the Hereafter) **O you who disbelieve** (in the Oneness of Allah – Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1] [v.8] O you who believe! Turn to Allah with sincere repentance! It may be that you Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (A slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”[2] [v.9] O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1] [v.10] Allah sets forth an example for **those who disbelieve: the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, **but they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] **availed them (their respective wives)** not against Allah and it was said: **“Enter the Fire along with those who enter!”** ...”

Surah 67:5-8 (al-Hilali-Khan translation) -

“... [v.5] And indeed We have adorned the nearest heaven with lamps, and We have made such lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. [v.6] And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination. [v.7] When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. [v.8] It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: “Did no warner come to you?” [v.10] And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” [v.11] Then they will confess their sin. So, away with

the dwellers of the blazing Fire! ...”

Surah 72:14-15 (al-Hilali-Khan translation) -

“... [v.14] 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.” [v.15] And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ...”

Surah 74:17, 24-31 (al-Hilali-Khan translation) -

“... [v.17] I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or) face a severe torment! [v.24] Then he said: “This is nothing but magic from that of old, [v.25] “This is nothing but the word of a human being!” [v.26] I will cast him into Hell-fire.[1] [v.27] And what will make you know (exactly) what Hell-fire is? [v.28] It spares not (any sinner), nor does it leave (anything unburnt)! [v.29] Burning and blackening the skins! [v.30] Over it are nineteen (angels as guardians and keepers of Hell). [v.31] And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. ...”

Surah 74:41-42 (al-Hilali-Khan translation) -

“... [v.41] About Al-Mujrimun (polytheists, criminals, disbelievers), (And they will say to them): [v.42] “What has caused you to enter Hell?” ...”

Surah 76:4 (al-Hilali-Khan translation) -

“... Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. ...”

Surah 85:10 (al-Hilali-Khan translation) -

“... Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ...”

Surah 88:2-7 (al-Hilali-Khan translation) -

“... [v.2] Some faces, that Day **will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).**[1] [v.3] Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). [1] [v.4] They will enter in the hot blazing Fire. [v.5] They will be given to drink from a boiling spring, [v.6] No food will there be for them but a poisonous thorny plant, [v.7] Which will neither nourish nor avail against hunger. ...”

Surah 90:19-20 (al-Hilali-Khan translation) -

“... [v.19] But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). [v.20] The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[1] ...”

Surah 92:14-16 (al-Hilali-Khan translation) -

“... [v.14] Therefore I have warned you of a blazing Fire (Hell). [v.15] None shall enter it save the most wretched. [v.16] Who denies and turns away. ...”

[05] The worst of creatures in the Islamic hellfire:

Surah 98:6 (al-Hilali-Khan translation) -

“... **Verily, those who disbelieve** (in the religion of Islam, the Qur'an and Prophet Muhammad) **from among the people of the Scripture (Jews and Christians)** and Al-Mushrikun **will abide in the Fire of Hell. They are the worst of creatures.**[1] ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 162 paragraph 235 -

[page 162 paragraph 235] “... Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...” **[page 162-163 paragraph 235-236]**

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] “... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables

of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it eternally. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, **"Is everything which is worshipped besides God in Gehenna with those who worship it?"** We worship the angels; the Jews worship 'Uzayr; and **the Christians worship Jesus Son of Mary!** Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. **They worship only satans and those they have ordered to be worshipped.**' So God revealed concerning that **'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire'**, [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, **whom the erring people worship** as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And **they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves**, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, **I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.**' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ..." [page 163-164 paragraph 237-238]

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] **"...when Jesus, Son of Mary, was cited as an example they people laughed thereat'; [1] i.e. they rejected your attitude to what they say. [2]**

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face!' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." [page 164-165 paragraph 238-239]

[page 164-165 paragraph 238-239] "... [1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. **Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus** is no justification for the polytheism of the Meccans, as the latter argued, **for Christians perverted the message Jesus brought.** When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when **Jesus is mentioned because his worship** would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30. ..." [page 164-165 paragraph 238-239]

[06] Islamic hell has seven gates, which sounds like the Roman Catholic system which speaks of the 'seven deadly sins' [thus leading to hell, or are the gates thereof]:

Surah 15:43-44 (al-Hilali-Khan translation) -

"... [v.43] "And surely, Hell is the promised place for them all." [v.44] **"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned."** ..."

Surah 16:28-29 (al-Hilali-Khan translation) -

"... [v.28] "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allah is All-Knower of what you used to do." [v.29] "So **enter the gates of Hell**, to abide therein,[1] and indeed, what an evil abode will be for the arrogant." ..."

Surah 39:71-72 (al-Hilali-Khan translation) -

"... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers![1] [v.72] It will be said (to them): "Enter you **the gates of Hell**, to abide therein. And (indeed) what an evil abode of the arrogant!" ..."

Surah 40:76 (al-Hilali-Khan translation) -

"... Enter **the gates of Hell** to abide therein: and (indeed) what an evil abode of the arrogant! ..."

[07] Who is in the Islamic hellfire?

Surah 19:66-72 (al-Hilali-Khan translation) -

"... [v.66] And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" [v.67] Does not man remember that We created him before, while he was nothing? [v.68] So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then verily, We know best those who are most worthy of being burnt therein. [v.71] There is **not one of you but will pass over it (Hell)**: this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to**

their knees (in Hell).

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Surah 19:71-72 (Yusuf-Ali translation) -

“... [v.71] Not one of you, but will (2518) pass over it: this is, with they Lord, a Decree which must be accomplished. [v.72] But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees. ...”

***Yusuf-Ai translation notes on Surah 19:71 -** “... 2518. ... (1) **The general interpretation is that every soul must pass through or by or over the Fire. Those who have had Taqwa (see n. 26 to 2:2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy.** ... (3) Some refer this verse to **the Bridge over Hell, the Bridge Sirat**, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur'an (R). ...”

[07A] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

Muslims, even Muhammad himself, according to the Qur'an, must enter Hell, and be delivered from it, as the Qur'an Surah 19:66-72 reveals.

Sahih al-Bukhari, Volume 1, Book 2, Number 21 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “When the people of Paradise will enter Paradise and **the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred).** Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell.** And whoever said: “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell.** And whoever said, “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 569 -

“... Narrated Abu Said Al-Khudri: I heard Allah's Apostles when his uncle, Abu Talib had been mentioned in his presence, saying, “May be **my intercession** will help him (Abu Talib) **on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil.**” ...”

“... **Narrated Abu Huraira:** The people said, “O **Allah's Apostle!** Shall we see our Lord **on the Day of Resurrection?**” **He replied**, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall **stay in this place till** our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord. Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' **There will be hooks like the thorns of Sa'dan in Hell.** Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; **some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise.** He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say, “No by Your (Honor) Power!” And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?" He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow

him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.'" Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.'" Abu Sahd said, "I heard him saying, 'That is for you and ten times more the like of it.' ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

"... **Narrated Abu Huraira:** Some people said, "O **Allah's Apostle!** Shall we see our Lord on the Day of Resurrection?" **He said**, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Apostle." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allah's Apostle!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and **then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.'** They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Apostle added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Apostle." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called **Maul Hayat** (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will

say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.'" Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). Narrated 'Ata (while Abu Huraira was narrating): **Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying:** "All this and as much again therewith are for you." Then Abu Sa'id said, "I heard Allah's Apostle saying, 'This is for you and ten times as much.'" Abu Huraira said, "In my memory it is 'as much again therewith.'" ..."

Sahih Muslim, Book 001, Chapter 81, Number 0349 -

"... Abu Haraira reported: The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord **on the Day of Resurrection**? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah. no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. **This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it.** Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. **We will stay here till** our Lord comes to us. and when our Lord would come we would recognise Him. **Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it;** and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. **In Hell, there would be long spits like the thorns of Sa'dan** He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: **Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell**

such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hellfire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell and will say: O my Lord I turn my face away from Hell, for its air has poisoned me and its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah. Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and be did not reject anything from the hadith narrated by him, but when Abu Huraira narrated: "Allah said to that man; ind its like along with it," Abu Sa'id said: "Ten like it along with it," O Abu Huraira. Abu Huraira said: "I do not remember except the words: 'That is for you and a similar one along with it.'" Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (may peace be upon him) his words: "That is for thee and ten like it." Abu Huraira said: "That man was the last of those deserving of Paradise to enter Paradise." ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall **we see our Lord on the Day of Resurrection?** The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over

it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say: What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and **He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe.** It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of

the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: "If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah!, it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

[07B] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

Is not he their intercessor as shown above? See also Qur'an Surah 4:64:

Surah 4:64 (al-Hilali-Khan translation) -

"... We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ..."

The Qur'an teaches a semi-Purgatorial Hell-fire for some and an eternal tormenting of immortalized sinners for others, both of which are of Roman Catholicism, which is not surprising since Islam's origins are in the Roman Catholic sources [Khadija, and Waraqua], gnostic materials and pagan sources, all of which are in direct and stark contrast to the teaching of the Scripture [KJB].

Did you notice where the followers of Muhammad [“this nation”, and Qasim [Muhammad] himself are in the Sahih Hadith and Qur'an? They are in “Hell”, waiting to cross a “bridge” (As-Sirat) and be taken out of it at the “Day of Resurrection”.

Tafsir of al-Qurtubi; Glossary, page 780 -

“... Sirat: the narrow bridge which spans the Fire and must be crossed to enter the Garden. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to catch people as they cross it. ...”

[07C] Muhammad, will be the first to cross:

Read again Muhammad's recorded words in those Sahih Hadith's:

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord. Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. ...**”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“**... They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire.**” Allah's Apostle added, “**I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). ...”**

Notice carefully, that this is speaking about the devout and faithful of Muhammad, including Muhammad himself:

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down **in Hell**, but will be **saved afterwards**, when Allah has finished the judgments **among His slaves**, and intends to **take out of the Fire** whoever He wishes to take out **from among those who used to testify that none had the right to be worshipped but Allah.** ...”

[07D] Muhammad's many sins:

Also notice that Qasim [Muhammad] speaks of the peoples “evil deeds”, and then consider what he said of himself:

Sahih al-Bukhari, Volume 1, Book 12, Number 760 -

“**... Narrated 'Aisha: The Prophet used to say in his bowing and prostrations,**

“Subhanaka-Allahumma Rabbana wa-bihamdiha Allahumma-ighfirli.' (I honor Allah from all what (unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! **Forgive me**).” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 781 -

“... **Narrated 'Aisha: The Prophet used to say frequently in his bowing and prostrations** “Subhanaka-Allahumma Rabbana Wabihamdiha, Allahumma Ighfir-li” (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! **Forgive me**). **In this way he was acting on what was explained to him in the Holy Qur'an. ...”**

Sahih al-Bukhari, Volume 2, Book 21, Number 221 -

“... **Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say:** Allahumma lakalhamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa antal-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. **And repent to You**, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). **Please forgive me my previous And future sins; And whatever I concealed or revealed** And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umayya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah). ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 319 -

“... **Narrated Abu Huraira:** I heard Allah's Apostle saying, “By Allah! **I ask for forgiveness from Allah** and turn to Him in repentance more than seventy times a day.” ...”

Sahih Muslim, Book 004, Chapter 118, Number 1691 -

“... Ibn Abbas reported that **when the Messenger of Allah** (may peace be upon him) **got up during the night to pray, he used to say: O Allah**, to Thee be the praise Thou art

the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and **I return to Thee for repentance**; by Thy help I have disputed; and to Thee I have come for decision, **so forgive me my earlier and later sins, the sins that I committed in secret and openly**. Thou art my God. There is no god but Thee. ...”

Sahih Muslim, Book 004, Chapter 118, Number 1695 -

“... 'Ali b. Abu Talib reported that **when the Messenger of Allah** (may peace be upon him) **got up at night for prayer he would say**: I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. **I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee**, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. **Remove sins from me, for none else but Thou can remove sins from me**. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get near to Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. **I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed**. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: **Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I**. Thou art **the First and the Last**. There is no god, but Thee. ...”

Sahih Muslim, Book 035, Chapter 17, Number 6563 -

“... Abu Musa Ash'ari reported on the authority of his father that **Allah's Apostle** (may peace be upon him) **used to supplicate** in these words: “**O Allah, forgive me my faults, my ignorance, my immoderation in my concerns**. And Thou art better aware (of my affairs) than myself. **O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public** and Thou art better aware of (them) than myself. Thou art **the First and the Last** and

over all things Thou art Omnipotent.” ...”

[07E] When and Where are the faithful Muslims?

Consider, that the passages refer to the “Day of Resurrection”, being the “Time of the End” and that “this nation” [Muslims] would be in a certain “place”, which we find called “Hell” until that day, as burned bodies, skeletal remains, wherein a “bridge” is made that some may cross from their “place” and come “out” of it.

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. ...”

Read the Qur'an's Surah 19:71-72, again, this time along with the Tafsir of al-Jalalayn:

Surah 19:71-72 (al-Hilali-Khan translation) -

“... [v.71] There is **not one of you but will pass** over it (Hell): this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Tafsir of al-Jalalayn on Surah 19:71 -

“... [19:71] There is not one of you but shall come to it, that is, [but] **shall enter Hell**. That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it. [19:72] **Then We will deliver** (read nunajjī or nunjī) **those who were wary**, of [committing] idolatry or disbelief, [We will deliver them] **from it, and leave those who did wrong**, by way of idolatry and disbelief, crouching **therein**, on their knees. ...”

Notice the future tenses of the words, “then” [arabic, 'thumma', a chronological order], “will” and “shall”. The passages then read in a structural eventual chronological order, i.e. [1] Hell, [2] Then “save those ['Ummah' [peoples of the] 'Muslims' 'out of the fire'] who used to fear Allah and were dutiful to him” ...

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time

they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. ...”

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: “If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'” (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Summary of Al-Fatihah ... **Al-Fatihah directs the believers** to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and **to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment**. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Believers will be taken to Paradise Here Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best . Each group will be with others like them, Prophets with Prophets, the true believers with their peers, **the martyrs** with their counterparts, the scholars with their colleagues, every group composed of people of the same kind. (till when they reach it,) means, when they arrive at the gates of Paradise, **after passing over the Sirat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial.** Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then 'Isa, **then Muhammad** (may blessings and peace be upon them all). **This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement.** This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, “The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) ...”

[07F] Allah will bypass justice, and even pull a handful from the Fire of Islamic Hell and bring out from it people who **never** did any good and who had been turned into charcoal, bringing them to the Islamic Paradise, thus allowing sinners into the Islamic Paradise:

Sahih al-Bukhari, Volume 9, Book 93, Number 597 -

“... Narrated **Abu Huraira: Allah's Apostle said, “A man who never did any good deed, said that if he died**, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, **for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).'** So Allah forgave him.” ...”

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... **He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. ...”**

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4698 -

“... 4698. It was narrated from Abu Hurairah that the Messenger of Allah said: “**There was a man who never did any good deed**, but he used to lend to people and he would say to his messenger: 'Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah, the Most High, will let us off.' **When he died, Allah, the**

Mighty and Sublime, said to him: 'Did you ever do any good deed?' He said: 'No, but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah will let us off.' **Allah, the Most High, said: 'I have let you off.'** (Sahih) ..."

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4699 -

"... 4699. **Abu Hurairah said: The Prophet said:** "A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: 'Let him off, perhaps Allah, the Most High, will let us off.' **And when he met Allah, He let him off.**" (Sahih) ..."

[07G] Everyone shall enter it:

"... Imam Ahmad narrated that Sulaiman Ibn Harb narrated that Khalid Ibn Sulaiman narrated that Kathir Ibn Ziad Al- Barsani narrated that Abu Sumaya said, "We differed about the meaning of 'Passing through it' (wari-duha). For some of us said that no believer will enter hell and others said all (people) shall enter it and then Allah will save those who have done righteousness. Then I met Jabir Ibn Abdallah and I informed him that we differed about the meaning of, 'Pass through it,' and he replied that, "**Everyone shall enter it.**" (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic)

Another Tafsir by Ibn Kathir on Surah 19:71 shows that Muslims who deny this "**inevitable decree**" of Allah are liars:

Narrated by Abdel Razak, narrated by Ibn Ayena narrated by Amru who told us that he heard Ibn Abbas feud with Nafi Ibn Al-Azraq regarding the meaning of, 'Entering (Al-wurood).' He said it meant 'Entering (Hell),' but Nafi disagreed. Thus Ibn Abbas read (Surah 21:98) "'Verily ye, and the gods that ye worship besides Allah, are but fuel for Hell! To it will ye surely will enter (Wardan),' and asked did they enter or not? He also read (Surah 11:98) 'He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire: but woeful indeed will be the place (Wird) to which they are led (Al-mawrud)!' Did they enter or not? As for you and I, we will enter it but let us see if we will exit from it and I don't see Allah taking you out of it because you lie (regarding its meaning).'" Nafi then laughed.

Narrated by Ibn Jarir, narrated by Atta who stated that Abu Rashid Al-Harury, who is called Nafi Ibn Al-Azraq, said, "They (the believers) will not hear hell's roar." So Ibn Abbas responded, "Woe to you! Are you insane? What of Allah's verse (Surah 11:98) 'He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire,' and also the verse (Surah 19:86) 'And We shall drive the sinners to hell being lead (Wirdan)'? And also the verse (Surah 19:71) 'Not one of you but will pass (Waridu-ha) through it'? By Allah, the supplication of those who lived previously used to be, 'O Allah take me out of hell fire peacefully and allow me to enter paradise victorious.''" (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic) Source: Ministry of Islamic Affairs, Saudi Arabia.

Ibn Abbas (618 C.E.–687 C.E.) was a paternal cousin of the Prophet Muhammad. He is revered by Muslims for his knowledge on Islam. He was an expert in **Tafsir** (exegesis of the Qur'an), as well as an authority on Islamic Sunnah. He knew exactly how Islamic terms are understood and applied. And according to him, all Muslims, including Muhammad, will enter into **Hell** ..."

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell**. And whoever said: “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell**. And whoever said, “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell**.” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 770 -

“... Narrated Abu Huraira: The people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say, “No by Your (Honor) Power!” And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of

Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?" He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' "Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.' Abu Saad said, "I heard him saying, 'That is for you and ten times more the like of it.' ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 563 -

"... Narrated Hammad from 'Amr from Jabir: The Prophet said, "**Some people will come out of the Fire through intercession looking like The Thaarir.**" I asked 'Amr, "What is the Thaarir?" He said, Ad Daghabis, and at that time he was toothless. Hammad added: I said to 'Amr bin Dinar, "O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, **'I heard the Prophet saying: 'Some people will come out of the Fire through intercession?'** He said, "Yes." ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 564 -

"... Narrated Anas bin Malik: **The Prophet said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' the (Hell) Fire people."** ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 565 -

"... Narrated Abu Said Al-Khudri: Allah's Apostle said, "When the people of Paradise have entered Paradise, and **the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart. They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life)** and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet said, "Don't you see that the germinating seed comes out yellow and twisted?" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 575 -

“... Narrated 'Abdullah: **The Prophet said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.**' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Narrated Abu Huraira: Some people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.

Then Allah will come to them in a shape they know and will say, “I am your Lord.’ They will say, '(No doubt) You are our Lord,' and they will follow Him. **Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it.** And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' **and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and **intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.'** He will keep on invoking Allah till Allah says, 'Perhaps, if I give**

you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.'

Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you."

"Abu Huraira added: **That man will be the last of the people of Paradise to enter Paradise.** Narrated 'Ata (while Abu Huraira was narrating): Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abu Sa'id said, "I heard Allah's Apostle saying, 'This is for you and ten times as much.'" Abu Huraira said, "In my memory it is 'as much again therewith.'" ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 602 -

"... Narrated 'Abdullah: **Allah's Apostle said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.'** He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.'" ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 607 -

"... Narrated Anas: **Allah's Apostle said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.'** So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed." ..."

Sahih Muslim, Book 001, Chapter 83, Number 0368 -

“... Jabir reported that he had heard with his ears the Apostle (may peace be upon him) saying: **Allah will bring out people from the Fire and admit them into Paradise. ...”**

Sahih Muslim, Book 001, Chapter 83, Number 0369 -

“... Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating **from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes. ...”**

Sahih Muslim, Book 001, Chapter 83, Number 0370 -

“... Jabir b. 'Abdullah reported: **The Messenger of Allah (may peace be upon him) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise. ...”**

Sahih Muslim, Book 001, Chapter 83, Number 0372 -

“... It is narrated on the authority of Anas b. Malik that **the Messenger of Allah (may peace be upon him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He)) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it. ...”**

[07H] Service, from the Fear of the fire:

How many Muslims are attempting to serve a god, from fear of an eternal torment and endless suffering in fire and tortures that would never end, rather than serving the True Jehovah God, from the motive of love, for His so great sacrifice.

Afraid of the fire, every night, all because of the lie of Satan through Muhammad, and yet not truly sorrowful over their sins against a loving Jehovah Father God, who had forgiven them in Jehovah Emmanuel Christ Jesus ...

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 222 -

“... Narrated Salim's father: In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque **in the life-time**

of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allah from the Fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, “Abdullah is a good man. I wish he prayed Tahajjud.” **After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. ...”**

[07I] Muhammad claims to be the intercessor, even though his sins were multitude:

Muslims think they will need Muhammad as their intercessor in the day of their resurrection and in the fires of Hell, but the Scriptures [KJB] teach, that Jesus is interceding now, so that none will ever perish in the flame.

Muhammad is the Intercessor in the [Muslim] Judgment (because they are in Hell, and need the intercession to be taken out of it), and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission**. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā’Llāh).** ...”

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your

longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah." And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)." ..."

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

"... Narrated Jabir bin 'Abdullah: The Prophet said, "I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind." ..."

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

"... Narrated Jabir bin 'Abdullah: Allah's Apostle said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' wait-tammati was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection.**" ..."

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

"... Narrated Abu Huraira: **The Prophet said, "(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet added, "I

do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me,)** I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "**O Muhammad! (please intercede for me.)**" I will say to him, "I can't help you for I conveyed Allah's message to you." ..."

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

"... Narrated 'Abdullah bin 'Umar: The Prophet said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h)." The sub-narrator added, **"Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah."** ..."

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

"... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Resurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: '**O Allah's Apostle! Intercede with Allah for me,**' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, '**O Allah's Apostle! Intercede with Allah for me,**' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.' ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

"... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, **"I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and

Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?" On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' ...**

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

"... Narrated Abu Huraira: **Allah's Apostle said**, "For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**" ..."

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

"... Narrated Anas: that **the Prophet said**, "For every prophet there is an invocation that surely will be responded by Allah," (or said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

"... Narrated Anas: Allah's Apostle said, "Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven his past and future sins.**' **They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your**

head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6). ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

"... Narrated 'Imran bin Husain: The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)." ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

"... Narrated Abu Huraira: I said, "O Allah's Apostle! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

"... Narrated Anas: The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, 'But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave

me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead).

When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" ... "

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' **So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.'** Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.”

(Qatada said: I heard Anas saying that), the Prophet said, “I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.'” The Prophet added, “So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for

a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:— “It may be that your Lord will raise you to a Station of Praise and Glory.’ (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 601 -

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.**'

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in

prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so." When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"** ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaiming) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord!

Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come

out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance. Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I

will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: “There is no god but Allah” and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

“... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narratest, whereas Allah sayeth: “Verily whomsoever Thou shall commit to the Fire, Thou indeed humilitatest him” (al-Qur'an, iii. 192) ; and “All those who endeavoured to get out of that would be thrown back into it” (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one or the rivers

of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

“... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would theft intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn**

Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". ...”

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

“... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

“... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

“... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

“... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of

Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people** It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: **Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that.** This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0378 -

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may

peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a "Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily, my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-He sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord;** don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? **I shall then set off and come below the Throne and fall down prostrate before my**

Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0380 -

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.** ...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of

Resurrection. ...”

[07J] Was Muhammad a true prophet according to his own test?

Well, was Muhammad a true or false prophet and how did he die, according to his own words, and those of Allah's?

In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty.** ...”

Surah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us,** [v.45] **We assuredly had taken him by the right hand** [v.46] **And then severed his life-artery,** [v.47] **And not one of you could have held Us off from him.** [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is absolute truth.** ...”

Surah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings,** [v.45] **We would certainly have seized him by the right hand,** [v.46]

Then We would certainly have cut off his aorta. [v.47] And not one of you could have withheld Us from him. [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] And most surely it is the true certainty ...”

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name, [v.45] We should certainly seize him by his right hand, (5669) [v.46] And We should certainly then cut off the artery of his heart: (5670) [v.47] Nor could any of you with him (5671) (from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty. ...”**

“... **(5669)** - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in **'anhu refers to the Prophet**), in other words, there is none to prevent Us

from punishing him. [69:48] And assuredly it, that is, the Qur'ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur'ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur'ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] **And assuredly it, that is, the Qur'ān, is the certain truth. ...”**

Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-Al-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”**

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you

(Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "**Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."** ..."

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

"... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger).** (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ..."

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

"... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger (may peace be upon him) ...**"

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] "... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhyayisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ... * Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.

[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] "... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it. [1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam

prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms." **[page 516 paragraph 765]**

Ibn Sa'd, page 252 -

“... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...”**

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'” ...”

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the

day he was greatly affected by a spell of sorcery which made him dream he was having having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on;** ...”

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then

martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

Matthew 26:52 KJB - Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Galatians 6:7 KJB - Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hosea 8:7 KJB - “... sown the wind, and they shall reap the whirlwind ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.**' The Prophet said: 'And I do not think there is anything wrong with me except that, but now it has cut off my aorta.’” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he senr word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**” (Hasan) ...”

Ibn Sa'd, pages 252-253 -

“... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ...”

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of

what' Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).' " 'Aisha further said, "When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people." ..."

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[07K] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, "Ye Are My Witnesses" -

"... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ..."

[08] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

"... This is like what **the Messenger of Allah said to the women: (O women, give in charity, for I have seen that you form the majority of the people of Hell.) A woman asked, "Why is that , O Messenger of Allah?" He said: (Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!') This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. ..."**

Sahih al-Bukhari, Volume 1, Book 2, Number 28 -

“... Narrated Ibn 'Abbas: **The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.”** It was asked, “Do they disbelieve in Allah?” (or are they ungrateful to Allah?) He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'” ...”

Sahih al-Bukhari, Volume 2, Book 18, Number 161 -

“... Narrated 'Abdullah bin Abbas: The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, “The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah.” The people say, “O Allah's Apostle! We saw you taking something from your place and then we saw you retreating.” The Prophet replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. **I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women.**” The people asked, “O Allah's Apostle! Why is it so?” The Prophet replied, “**Because of their ungratefulness.**” It was asked whether they are ungrateful to Allah. The Prophet said, “They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.'” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 554 -

“... Narrated 'Imran: The Prophet said, “I looked into paradise and saw that the majority of its people were the poor, and **I looked into the Fire and found that the majority of its people were women.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 555 -

“... Narrated Usama: **The Prophet said,** “I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but **the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women.**” ...”

Sahih Muslim, Book 004, Chapter 173, Number 1982 -

“... Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. **I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you. ...”**

[09] The twisted vicarious atonement:

Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire. ...”**

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying**: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians**. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah's Messenger said**: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians**: then let the humble slaves get into Paradise by virtue of My Mercy. ...”

[10] The basic Islamic texts on hell/hellfire:

Surah 2:81 (al-Hilali-Khan translation) -

“... Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever. ...”

Surah 2:201 (al-Hilali-Khan translation) -

“... And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” ...”

Surah 2:206 (al-Hilali-Khan translation) -

“... And when it is said to him, “Fear Allah”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest! ...”

Surah 3:12-13 (al-Hilali-Khan translation) -

“... [v.12] Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” [v.13] There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari) ...”

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Surah 3:105-106,110 (al-Hilali-Khan translation) -

“... [v.105] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [v.106] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” [v.110] You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Surah 3:162 (al-Hilali-Khan translation) -

“... Is then one who follows (seeks) the good Pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally – Ghulul)? – his abode is Hell, and worst, indeed is that destination! ...”

Surah 3:196-197 (al-Hilali-Khan translation) -

“... [v.196] Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. [v.197] A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Surah 4:93 (al-Hilali-Khan translation) -

“... And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.[1] ...”

Surah 4:97 (al-Hilali-Khan translation) -

“... Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination![1] ...”

Surah 4:115-116,121 (al-Hilali-Khan translation) -

“... [v.115] And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination![1] [v.116] Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. [v.121] The dwelling of such (people) is Hell, and they will find no way of escape from it. ...”

Surah 4:140 (al-Hilali-Khan translation) -

“... And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.[1] ...”

Surah 5:10 (al-Hilali-Khan translation) -

“... [v.10] And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-Fire. ...”

Surah 5:86 (al-Hilali-Khan translation) -

“... But those who disbelieved and belied Our Ayat (proofs, evidences, verse, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. ...”

Surah 6:27 (al-Hilali-Khan translation) -

“... If you could but see when they will be held over the (Hell) Fire! They will say: “Would that were were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!” ...”

Surah 6:30 (al-Hilali-Khan translation) -

“... If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” ...”

Surah 6:128 (al-Hilali-Khan translation) -

“... And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya' (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.” ...”

Surah 7:18 (al-Hilali-Khan translation) -

“... (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” ...”

Surah 7:38-53 (al-Hilali-Khan translation) -

“... [v.38] (Allah) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.” [v.39] The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn. [v.40] Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists and sinners). [v.41] Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers). [v.42] But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. [v.43] And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allah, Who has guided us to this, and never

could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.” [v.44] And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the Zalimun (polytheists and wrong-doers).” [v.45] Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter. [v.46] And between them will be a (barrier) screen and on Al-A'-raf[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salamun 'Alaikum” (Peace be on you), and at that time they (men on Al-A'-raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. [v.47] And when their eyes will be turned towards the dwellers of the Fire, they will say: “Out Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers).” [v.48] And the men of Al-A'-raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?” [v.49] Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” [v.50] And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allah has provided you with.” They will say: “Both (water and provision) Allah has forbidden to the disbelievers.” [v.51] “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations). [v.52] Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. [v.53] Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allah) has gone away from them. ...”

Surah 7:179 (al-Hilali-Khan translation) -

“... And **surely, We have created many of the jinn and mankind for Hell.** They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ...”

Surah 8:12-16 (al-Hilali-Khan translation) -

“... [v.12] (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have

disbelieved, so strike them over the necks, and smite over all their fingers and toes.” [v.13] This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. [v.14] This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire. [v.15] O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. [v.16] And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! ...”

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

Surah 9:35 (al-Hilali-Khan translation) -

“... On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”[2] ...”

Surah 9:39 (al-Hilali-Khan translation) -

“... If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things. ...”

Surah 9:49 (al-Hilali-Khan translation) -

“... And among them is he who says: “Grant me leave (to be exempted from Jihad) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His

Messenger, certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment. ...”

Surah 9:73 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination. ...”

Surah 9:81 (al-Hilali-Khan translation) -

“... Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand! ...”

Surah 9:95 (al-Hilali-Khan translation) -

“... They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn. ...”

Surah 9:109 (al-Hilali-Khan translation) -

“... Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (cruel, violent, proud, polytheist and wrong-doer). ...”

Surah 11:106 (al-Hilali-Khan translation) -

“... As for those who are wretched, they will be in the Fire, sighing in a high and low tone. ...”

Surah 11:118-119 (al-Hilali-Khan translation) -

“... [v.118] And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree. [v.119] Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His saying): “Surely, I shall fill Hell with jinn and men all together.” ...”

Surah 13:18 (al-Hilali-Khan translation) -

“... For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest.[2] ...”

Surah 14:16-17 (al-Hilali-Khan translation) -

“... [v.16] In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. [v.17] He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment. ...”

Surah 14:29-30 (al-Hilali-Khan translation) -

“... [v.29] Hell, in which they will burn, – and what an evil place to settle in! [v.30] And they set up rivals to Allah, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” ...”

Surah 14:44 (al-Hilali-Khan translation) -

“... And warn (O Muhammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).” ...”

Surah 15:43-44 (al-Hilali-Khan translation) -

“... [v.43] “And surely, Hell is the promised place for them all.” [v.44] “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.” ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So enter the gates of Hell, to abide therein,[1] and indeed, what an evil abode will be for the arrogant.” ...”

Surah 17:8,10 (al-Hilali-Khan translation) -

“... [v.8] [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And

We have made Hell a prison for the disbelievers.” [v.10] And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ...”

Surah 17:18 (al-Hilali-Khan translation) -

“... Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (– far away from Allah's Mercy). ...”

Surah 17:39 (al-Hilali-Khan translation) -

“... This is (part) of Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy). ...”

Surah 17:63 (al-Hilali-Khan translation) -

“... (Allah) said: “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) – an ample recompense.” ...”

Surah 17:97 (al-Hilali-Khan translation) -

“... And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides him, and We shall gather them together on the Day of Resurrection on their faces,[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. ...”

Surah 18:29 (al-Hilali-Khan translation) -

“... And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)! ...”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 18:106 (al-Hilali-Khan translation) -

“... “That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.” ...”

Surah 19:68-72,75 (al-Hilali-Khan translation) -

“... [v.68] So by you Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then, verily, We know best those who are most worthy of being burnt therein. [v.71] There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[2] [v.72] Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). [v.75] Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No. 19:73]...”

Surah 19:86 (al-Hilali-Khan translation) -

“... And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water). ...”

Surah 20:74 (al-Hilali-Khan translation) -

“... Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment).” ...”

Surah 21:29 (al-Hilali-Khan translation) -

“... And if any of them should say: “Verily, I am an ilah (a god) besides Him (Allah),: such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers).” ...”

Surah 21:98,100 (al-Hilali-Khan translation) -

“... [v.98] Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.[1] [v.100] Therein they will be breathing out with deep sighs and roaring and therein they will hear not.[2] ...”

Surah 22:19-22 (al-Hilali-Khan translation) -

“... [v.19] These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for

them, boiling water will be poured down over their heads. [v.20] With it will melt (or vanish away) what is within their bellies, as well as (their) skins. [v.21] And for them are hooked rods of iron (to punish them). [v.22] Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: “Taste the torment of burning!”...”

Surah 23:102-108 (al-Hilali-Khan translation) -

“... [v.102] Then, those whose scales (of good deeds) are heavy, they are the successful. [v.103] And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. [v.104] The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). [v.105] “Were not My Verses (this Qur'an) recited to you, and then you used to deny them?” [v.106] They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.” [v.107] “Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust and wrong-doers).” [v.108] He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!” ...”

Surah 25:11-15 (al-Hilali-Khan translation) -

“... [v.11] Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). [v.12] When it (Hell) sees them from a far place, they will hear its raging and its roaring. [v.13] And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. [v.14] Exclaim not today for one destruction, but exclaim for many destructions. [v.15] Say: (O Muhammad) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqun (the pious – See V.2:2)?” It will be theirs as a reward and as a final destination. ...”

Surah 25:19, 22-23 (al-Hilali-Khan translation) -

“... [v.19] Thus they (false gods – all deities other than Allah) will belie you (polytheists) regarding what you say (that they are gods besides Allah): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment. [v.22] On the Day they will see the angels – no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah, “(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations. See the footnote of V.2:193)]. [v.23] And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.” ...”

Surah 25:34 (al-Hilali-Khan translation) -

“... Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.[2] ...”

Surah 25:65-66,69 (al-Hilali-Khan translation) -

“... [v.65] And those who say: “Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment.” [v.66] Evil indeed it (Hell) is as an abode and as a place to rest in. [v.69] The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. ...”

Surah 29:25 (al-Hilali-Khan translation) -

“... And [Ibrahim (Abraham)] said: “You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.” ...”

Surah 29:54-55 (al-Hilali-Khan translation) -

“... [v.54] They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. [v.55] On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.” ...”

Surah 29:68 (al-Hilali-Khan translation) -

“... And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?[2] ...”

Surah 30:16 (al-Hilali-Khan translation) -

“... And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lesson, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). ...”

Surah 32:11,13-14 (al-Hilali-Khan translation) -

“... [v.11] Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” [v.13] And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together. [v.14] Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do. ...”

Surah 32:20-21 (al-Hilali-Khan translation) -

“... [v.20] And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.” [v.21] And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in

the Hereafter), in order that they may (repent and) return (i.e. accept Islam). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Surah 36:63 (al-Hilali-Khan translation) -

“... [v.63] This is Hell which you were promised! [v.64] Burn therein this Day, for that you used to disbelieve. ...”

Surah 38:56-61 (al-Hilali-Khan translation) -

“... [v.56] Hell! Where they will burn, and worst (indeed) is that place to rest! [v.57] This is so! Then let them taste it – a boiling fluid and dirty wound discharges. [v.58] And other (torments) of similar kind – all together! [v.59] This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! [v.60] (The followers of the misleaders will say:) “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!” [v.61] They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!” ...”

Surah 38:85 (al-Hilali-Khan translation) -

“... That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.” ...”

Surah 39:24-26 (al-Hilali-Khan translation) -

“... [v.24] Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers): “Taste what you used to earn!” [v.25] Those before them belied, and so the torment came on them from directions they perceived not. [v.26] So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! ...”

Surah 39:32 (al-Hilali-Khan translation) -

“.. Then, who does more wrong than one who utters a lie against Allah, [1] and denies the truth [this Qur'an, the Prophet (Muhammad) and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ...”

Surah 39:60 (al-Hilali-Khan translation) -

“... And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers![1] [v.72] It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:41-49,52 (al-Hilali-Khan translation) -

“... [v.41] “And O my people! How is it that I call you to salvation while you call me to the Fire! [v.42] “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! [v.43] “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allah's set limits): they shall be the dwellers of the Fire! [v.44] “And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.” [v.45] So Allah save him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. [v.46] The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [v.47] And, when they will dispute in the Fire, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?” [v.48] Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!” [v.49] And those in the Fire will say to the keepers (angels) of Hell: “Can upon your Lord to lighten for us the torment for a day!” [v.52] The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ...”

Surah 40:60 (al-Hilali-Khan translation) -

“... And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” ...”

Surah 40:76 (al-Hilali-Khan translation) -

“... Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant! ...”

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. [v.75] (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] And they will cry: “O Malik (Keeper of Hell)! Let you Lord make an end of us.” He will say: “Verily, you shall abide forever.” ...”

Surah 45:10-11 (al-Hilali-Khan translation) -

“... [v.10] In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allah. And theirs will be a great torment. [v.11] This (Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment). ...”

Surah 48:6 (al-Hilali-Khan translation) -

“... And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun[2] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. ...”

Surah 50:24-26,30 (al-Hilali-Khan translation) -

“... [v.24] (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). [v.25] “Hinderer of good, transgressor, doubter, [v.26] “Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment.” [v.30] On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”[1] ...”

Surah 52:13-16 (al-Hilali-Khan translation) -

“... [v.13] The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing. [v.14] This is the Fire which you used to belie. [v.15] Is this magic or do you not see? [v.16] Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being required for what you used to do. ...”

Surah 55:143-4 (al-Hilali-Khan translation) -

“... [v.43] This is the Hell which the Mujrimun (polytheists, criminals, sinners) denied. [v.44] They will go between it (Hell) and the fierce boiling water! ...”

Surah 56:51-56 (al-Hilali-Khan translation) -

“... [v.51] “Then moreover, verily you the erring-ones, the deniers (of Resurrection)! [v.52] “You verily will eat of the trees of Zaqqum. [v.53] “Then you will fill your bellies therewith, [v.54] “And drink boiling water on top of it. [v.55] “And you will drink (that) like thirsty camels!” [v.56] That will be their entertainment on the Day of Recompense! ...”

Surah 57:13 (al-Hilali-Khan translation) -

“... On the Day when the hypocrites – men and women – will say to the believers: “Wait for us! Let us get something from your light!” It will be said: “Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. ...”

Surah 58:8 (al-Hilali-Khan translation) -

“... Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: “Why should Allah punish us not for what we say?” Hell will be sufficient for them; they will burn therein. And worst indeed is that destination! ...”

Surah 66:7-10 (al-Hilali-Khan translation) -

“... [v.7] (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allah – Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1] [v.8] O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (A slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”[2] [v.9] O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1] [v.10] Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: “Enter the Fire along with those who enter!” ...”

Surah 67:5-8 (al-Hilali-Khan translation) -

“... [v.5] And indeed We have adorned the nearest heaven with lamps, and We have made such lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. [v.6] And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that

destination. [v.7] When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. [v.8] It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: “Did no warner come to you?” [v.10] And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” [v.11] Then they will confess their sin. So, away with the dwellers of the blazing Fire! ...”

Surah 72:14-15 (al-Hilali-Khan translation) -

“... [v.14] 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.” [v.15] And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ...”

Surah 72:22-23 (al-Hilali-Khan translation) -

“... [v.22] Say (O Muhammad): “None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him. [v.23] “(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever.”[2] ...”

Surah 74:17, 24-31 (al-Hilali-Khan translation) -

“... [v.17] I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or) face a severe torment! [v.24] Then he said: “This is nothing but magic from that of old, [v.25] “This is nothing but the word of a human being!” [v.26] I will cast him into Hell-fire.[1] [v.27] And what will make you know (exactly) what Hell-fire is? [v.28] It spares not (any sinner), nor does it leave (anything unburnt)! [v.29] Burning and blackening the skins! [v.30] Over it are nineteen (angels as guardians and keepers of Hell). [v.31] And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. ...”

Surah 74:41-42 (al-Hilali-Khan translation) -

“... [v.41] About Al-Mujrimun (polytheists, criminals, disbelievers), (And they will say to them): [v.42] “What has caused you to enter Hell?” ...”

Surah 76:4 (al-Hilali-Khan translation) -

“... Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. ...”

Surah 78:21-25,30 (al-Hilali-Khan translation) -

“... [v.21] Truly, Hell is a place of ambush. [v.22] A dwelling place for the Taghun (those who transgress the boundary limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals), [v.23] They will abide therein for ages [v.24] Nothing cool shall they taste therein, nor any drink. [v.25] Except boiling water, and dirty wound discharges – [v.30] So taste you (the results of your evil actions). No increase shall We give you, except in torment. ...”

Surah 85:10 (al-Hilali-Khan translation) -

“... Verily, those who put into trial the believing men and believing women (by torturing then and burning them), and then do not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ...”

Surah 88:2-7 (al-Hilali-Khan translation) -

“... [v.2] Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). [v.3] Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). [v.4] They will enter in the hot blazing Fire. [v.5] They will be given to drink from a boiling spring, [v.6] No food will there be for them but a poisonous thorny plant, [v.7] Which will neither nourish nor avail against hunger. ...”

Surah 89:23 (al-Hilali-Khan translation) -

“... And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?" ...”

Surah 90:19-20 (al-Hilali-Khan translation) -

“... [v.19] But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). [v.20] The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet). [v.20] ...”

Surah 92:14-16 (al-Hilali-Khan translation) -

“... [v.14] Therefore I have warned you of a blazing Fire (Hell). [v.15] None shall enter it save the most wretched. [v.16] Who denies and turns away. ...”

Surah 96:18 (al-Hilali-Khan translation) -

“... We will call out the guards of Hell (to deal with him)! ...”

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures.[1] ...”

Surah 101:8-11 (al-Hilali-Khan translation) -

“... [v.8] But as for him whose balance (of good deeds) will be light, [v.9] He will have his home in Hawiyah (pit, i.e. Hell) [v.10] And what will make you know what it is? [v.11] (It is) a fiercely blazing Fire! ...”

Surah 102:5-7 (al-Hilali-Khan translation) -

“... [v.5] Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). [v.6] Verily, You shall see the blazing Fire (Hell)! [v.7] And again, you shall see it with certainty of sight! [v.8] Then on that Day you shall be asked about the delights[1] (you indulged in, in this world!) ...”

Surah 104:1-9 (al-Hilali-Khan translation) -

“... [v.1] Woe to every slanderer and backbiter.[1] [v.2] Who has gathered wealth and counted it. [v.3] He thinks that his wealth will make him last forever! [v.4] Nay! Verily, he will be thrown into the crushing Fire. [v.5] And what will make you know what the crushing Fire is? [v.6] The fire of Allah kindled, [v.7] Which leaps up over the hearts, [v.8] Verily, it shall be closed upon them, [v.9] In pillars stretched forth (i.e. they will be punished in the Fire with pillars). ...”

Surah 111:1-5 (al-Hilali-Khan translation) -

“... [v.1] Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he![1] [v.2] His wealth and his children will not benefit him! [v.3] He will be burnt in a Fire of blazing flames! [v.4] And his wife, too, who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet, or use to slander him).[1] [v.5] In her neck is a twisted rope of Masad (palm fibre). [2] ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 162 paragraph 235 -

[page 162 paragraph 235] “... Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read

to ..." [page 162-163 paragraph 235-236]

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it eternally. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, "**Is everything which is worshipped besides God in Gehenna with those who worship it?**" We worship the angels; the Jews worship 'Uzayr; and **the Christians worship Jesus Son of Mary!**' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. **They worship only satans and those they have ordered to be worshipped.**' So God revealed concerning that '**Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire**', [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, **whom the erring people worship** as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, '**And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves**', they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, **I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.**' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were

present, at his argument and disputation, 'And ...'" [page 163-164 paragraph 237-238]

- [1] **Surah 83:13.**
- [2] **Surah 45:7.**
- [3] **Surah 21:98.**
- [4] **Surah 21:101.**
- [5] **Surah 21:26-30.**

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat'; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amassed'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." **[page 164-165 paragraph 238-239]**

[page 164-165 paragraph 238-239] "... [1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. **Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus** is no justification for the polytheism of the Meccans, as the latter argued, **for Christians perverted the message Jesus brought.** When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when **Jesus is mentioned because his worship** would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30. ..." [page 164-165 paragraph 238-239]